SUMMARY

A general description is given of conditions in a Siamese rice village, 1952-54, as they relate to food supply and food habits. Activities at various seasons of the year are described. The heavy work seasons occurred during transplanting and harvest. In the dry season, many ceremonials and festivals were held in which food played an important role. Such occasions provided opportunity to "make merit" and add to one's prestige as did the regular offering of food to the priests, throughout the year. The relatively large financial obligations undertaken by those sponsoring ceremonies was a major factor in the economy of the village.

Food was mostly home produced and an important factor in the standard of living was the number of productive hands available. Rice was the first essential for any meal. Home milled rice was used, even in part, only by a minority of households. Fish, fresh or preserved, was the food next in importance to rice. Use of flesh foods other than fish was probably inhibited by Buddhist tenets which prohibit the taking of life, but some poultry, oxen, and other flesh foods were used. Nearly all of the families in Bang Chan raised chickens, and some raised ducks, but about 3/5 of all eggs produced were sold. Every family had some sort of kitchen garden, including banana trees and other plants, but spices and chili were much more commonly grown than vegetables and fruit. Swamp cabbage, the green leafy vegetable used most often, grew wild in the canals. A calendar of fresh foods commonly used in Bang Chan is presented.

Cash expenditures for food were small. When canals were navigable, boat venders brought produce and during the busy work seasons farmers often bought fish as well as the usual foods: onions, garlic, limes, cocomut, palm sugar and small amounts of vegetables.

Many households increased their income by the sale of eggs, vegetables gathered from the canal and other items. Culture of tilapia and mushrooms, begun during the period of study, was undertaken by a considerable number of farmers between 1953 and 1955. Both enterprises were apparently regarded primarily as a supplementary source of cash rather than as a means of improving the home food supply, and both efforts had been largely if not entirely abandoned by 1957.

Preparation of some typical dishes, meal service and techniques of eating are described. For adults, two meals a day were usual, except during the busy work seasons when a third meal might be eaten. Menus were similar for all. Two observations from records of school children were 1) that over 90% of them ate snacks, many of which were bought from venders on the school grounds. Sweets and fruit were the

105 262 Sweets and fruit were the items most commonly eaten. Fruits were seldom eaten except as snacks.

271 105 The customary beverage with meals was untreated water. Rain water was preferred for drinking, but for 3 or 4 months of the year, water from the canal or fish pond was used.

105 262 Attitudes toward food, and foods considered appropriate for the very young, the old, for the pregnant or nursing woman and for use during illness, are briefly discussed.

105 126 146 Quantitative food intake for 11 families was recorded on a total of 44 survey days distributed throughout the year. Two groups of families, in which individuals were matched so far as possible as to age and sex, were selected on the basis of apparent difference in nutriture. The sample was not stratified with respect to economic conditions, but those in Group B, chosen for apparently better nutriture proved to be, in general, more prosperous than those in Group A, chosen because of signs of poor nutrition.

105 146 Food values were calculated on the basis of published analyses. Conservative nutrient allowances were estimated for residents of Bang Chan. On the average, calories, protein, iron, niacin and ascorbic acid in the diets of persons in Group B approximated or exceeded these allowances. For Group A, this was true for niacin and ascorbic acid only. Average intakes of riboflavin were estimated to be about 1/3 or less of the allowances, and estimates of calcium intake were about 20% of the allowance for Group A and 30% of that for Group B. Vitamin A values of diets for both groups appeared to be low, and thiamine intakes marginal or low. The signs observed among persons in these families were generally those associated with low intakes of thiamine, riboflavin and vitamin A.

Rice contributed about 4/5 of the calories and over half the protein in diets of both groups. Animal foods, chiefly fish, furnished about 2/5 of the protein. Intake of fats and sugar was small. Snacks of fruit contributed about 1/6 of the total ascorbic acid for Group A, and about 1/9 for Group B.

Seasonal variations in food preparation, meal patterns, food costs and caloric and nutrient values of foods eaten are discussed. Higher caloric intake during heavy work seasons was largely accounted for by larger amounts of rice eaten. The highest intake of protein for both groups occurred in the post-harvest season, when fish ponds were drained.

Questions for further study are proposed, and possible approaches to improving food habits and nutritional status in Bang Chan are suggested.

4:Phillips E-4,5 (1956-1957) 1966
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Bang Chan

Houses in the village vary considerably in appearance: from the bamboo and thatch dwellings of the poorest families to the sturdy, great gabled houses of teak built by Bang Chan's original settlers to the tiled and corrugated iron-roofed homes of the newly rich. Most, however, follow the traditional Siamese pattern of being built on posts two to ten feet off the ground, mainly as a protection against flood waters. Many homes in Bang Chan give the impression of being permanently unfinished, the bamboo houses because they require constant refurbishment, the wooden dwellings because they are made of teak which seasons best when left untreated and exposed directly to the elements. The merging upper-class urban pattern of painting teakwood has not yet reached Bang Chan.

The major thoroughfare of the community, bisecting it in a north-south direction and perpendicular to the Bangkok-Minburi highway, is Khlɔɔŋ (or Canal) Bang Chan, which links with Khlɔɔŋ Sɛɛn Sɛɛb three kilometers south of the village. The latter, dug in the 1840's and originally intended as a military route to the Cambodian frontier, is one of several major canals dug during the mid-nineteenth century as part of the vast canal system that was constructed in the Central Plain when the region was opened for commercial rice production. Together with the highway built since World War II, a one-hour bus ride to the capital, Khlɔɔŋ Sɛɛn Sɛɛb, provides the villagers with their major access to Bangkok and the rest of the Central Plain. By motorboat a trip to Bangkok via this large, bustling canal takes approximately three hours.

Despite these relatively good communications facilities and the long-standing Thai peasant tradition to *paj thiaw* ("to go around"—for fun, on visits, pilgrimages, often for long distances) few people outside the immediate vicinity of the village have ever heard of Bang Chan. The community is neither a landmark nor is it located near one; it is not famed for any activities (other than having become the research site for the "American professors"); and because it is not a spatially integrated village, Bang Chan cannot even be found on any map of Thailand. Like most Thai settlements, Bang Chan has a Buddhist monastery and a government elementary school. It is these two structures that give the village its identity and the local people a sense of belonging to a community. People say that they live "at home in Bang Chan" because they make their merit at the monastery of Bang Chan and send their children to the Bang Chan school. Approximately five square miles in size and inhabited by 1,771 people living in 296 households (1956 village census), Bang Chan seems in physical appearance and social significance like the thousands of other communities that dot the rice fields of the great Central Plain.

To what extent Bang Chan may be considered "typical" in an analytic sense of other villages of the Mɛɛnaam Valley, or even of the country as a

4:Phillips E-4,5 (1956-1957) 1966
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whole, depends in large part on one's frame of reference.[2] In the most general terms, the people of Bang Chan are like almost all ethnic Thai peasants (excepting on some counts Thai Moslems and some of the economically disenfranchised people of the Northeast) in that they have a keen sense of membership in the nation-state with a deep loyalty to the Crown, speak the Thai language, are Therevada Buddhists, are outwardly highly deferential to the authority of the Central government, and have a conception of the good life that stresses fun, physical comfort and security, intellectual simplicity and practicality, and a moral (as contrasted with a natural) ordering of the universe. Too, like the vast majority of their rural compatriots,[3] they are engaged in the production of rice, an activity which to them is not only an economic operation (Ingram 1955, Janlekha 1955) but almost a way of life, being bound up with their social structure, dietary habits, religious practices, and even their philosophical (J. R. Hanks 1961) and aesthetic conceptions.

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[2] For readers unfamiliar with Thailand, the nation-state, it should be noted that the country is predominantly rural; 84 percent of the total national labor force is in agriculture and there are only ten towns with populations of 20,000 people or more, in which 6 percent of the national population (1947 census) live. Although Bangkok has a population of approximately 1,200,000, the second largest city, Chiengmai, has only 60,000 (1957 estimate).

The nation also has a high degree of ethnic homogeneity, 82 percent of the population considering themselves native Thai (1957 estimate). The largest ethnic minority group is the overseas Chinese, comprising 11.3 percent of the population (1953 estimate, from Skinner 1957), the balance being Malays, Cambodians, and Indians; the so-called tribal groups number in toto only about 150,000 people.

The religious composition of the country is 94.1 percent Buddhist, 3.9 percent Moslem, 0.5 percent Christian, and 1.5 percent "others," many of whom are tribal animists. Thai Buddhism is of the Southern (Therevada, Hinayana, or "Lesser Vehicle") variety and as practiced by most Thai, has syncretized within it many Brahmanic and traditional Southeast Asian animistic elements (see the chapter on "Religion" in Sharp *et al.* 1956, and Textor 1960). The largest minority religion, Islam, is practiced by ethnic Malay living in the four southernmost provinces of Thailand, as well as by some ethnic Thai—many of them descendants of former Malay slaves or war prisoners—scattered through the areas north and east of Bangkok, including Bang Chan, where they comprise 9.8 percent of the local population. Relationships between Buddhists and Moslems, at least in Bang Chan, are quite amicable and except for ideal prohibitions against intermarriage and occasional offhand remarks such as "Moslem women are loose" or "Moslems kill animals," there is little overt hostility between the two groups. Certainly few Bang Chaners ever distinguish between their Buddhist and Moslem neighbors when arranging a work group, selecting a drinking partner, or even compiling a guest list for a son's ordination.

[3] Janlekha (in Sharp *et al.* 1953: 110) indicates that 55 percent of the total national labor force is involved *solely* in the cultivation of rice—which occupies approximately 90 percent of the total cultivated land area—and as many as 92 percent of all agricultural households are rice households. The 55 percent figure excludes all those people who are involved in the transportation, milling, storing, and distribution of rice. Eighty-five percent of the population of Bang Chan (1953) are rice farmers.